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- 3.—Conflict of the laws of different nations.
- 4.—Maritime questions—high seas.
- 5.—Commercial treaties; Rum; Opium; Cotton; Manufactures.
- 6.—Barbarous countries, their occupancy by civilized people.
- 7.—Colonization; Commerce.
- 8.—Christian Missions.
- 9.—National honor, pride, resentment.
- 10.—Love of Liberty.
- 11.—Race prejudices and feuds.

#### X.—THE WARLIKE SPIRIT.

How stimulated and developed in mankind? How suppressed?

- 1.—Novels and war.
- 2.—Plays and war.
- 3.—Poetry and war.
- 4.—History and war.
- 5.—Traditions and war.
- 6.—Music and war.
- 7.—Uniforms and war.
- 8.—The grandeur of a march.
- 9.—A child's natural ferocity, how cultivated by precepts or proverbs, playthings, stories, military drills, etc.
- 10.—Is the war-spirit natural to man?
- 11.—If so does that justify its development and use against enemies?
- 12.—Anti-military virtues, forbearance, forgiveness, self-denial, suffering to do good, mercy.
- 13.—The military and the Christian hero.

#### THE WASTEFULNESS OF WAR.

It is well understood in the present day that the life of continental nations is, with a morbid intensity, thrown into their armaments. We can imagine an historian of the next century summing up the state of things in words like these:—"It was a time in which the thoughts of Europe were occupied with preparations for war. The chemist and the man of science exhausted their energies in the production of new explosives. Engineers consecrated their inventive skill to the perfecting of armaments. Industry and enterprise poured their wealth into the military chest. The army diverted to its service the self-devotion, the heroism, the patriotism of the nation. It became a tap-root through which the vigor of Europe was drained away. Militarism absorbed national life. The great powers thought it worth their while to cripple commerce by taxation, to lavish the genius of Europe on gunpowder and guns, to stop the progress of civilization and Christianity in order that they might snarl and growl at one another, and sharpen their teeth for the approaching conflict. History has never witnessed such an appalling misapplication of energy, nor one undertaken with such reckless disregard of the exhaustion which was sure to follow."

We have no word to say in depreciation of the self-devotion, the *esprit de corps*, the common discipline which invest war with a borrowed lustre. But we protest against any nation squandering these, which are amongst the highest of its resources, upon its military preparations. It is pitiful to see a man of genius spending his brains upon mere literary hackwork. It is infinitely more pitiful to see the best blood and brains of Europe absorbed into a cancer which is eating out its life. Self-sacrifice, heroism, discipline, these are not the perquisites of the army, they are the life blood upon which the whole of a nation's progress depends.

The Peace we strive for would restore these forces to the impoverished body politic. It is not the pain and bloodshed of the battlefield alone that horrify us. Death and suffering for one's country are beautiful. That which makes the business of war so utterly loathsome is the deadening of the sensibilities; the numbing of the conscience; the savage thirst after blood; the paroxysm of blind hate and cruelty that sweeps through the ranks, and above all, the knowledge that these brave fellows are beating out one another's brains to avenge some fancied insult to a ruler or diplomat or to satisfy some national caprice. The world wants men who will throw away their lives on a forlorn hope; but these heroic hearts are worse than wasted when we set them to work which brutalizes and destroys themselves and others.

The energy that loves struggle for struggle's sake, claims release from the soul-blurring business of war, in order that it may direct itself to nobler ends. Its vigor, if it is to be fruitful, will require the restraining and directing spirit of as real a discipline as ever obtained in camp or barrack. Self devotion and heroism are needed to inspire and lead this army of progress. Why should these noble qualities be captives in the temple of war, leaning like blind Samsons on the pillars which they have power to overthrow, led out to sport their divine strength in the service of death?—*Messiah's Kingdom*.

#### THE PEACE ANTHEM.

W. EVANS DARBY.

O Father of mankind,  
Do thou the nations bind  
In bonds of love;  
Bid every land be free,  
Let race with race agree,  
And earth be ruled by Thee,  
As heaven above.

Make Thou all wars to cease,  
Round the whole world be peace—  
Man's wrath control.  
Let love her reign extend,  
Till all the nations blend  
In concord without end,  
From pole to pole.

Haste Thou the glorious time  
Foretold in song sublime,  
When earth shall rest;  
Changed then the sword to share,  
No more shall peoples bear  
The weight of earth's despair,  
But all be blest.

The *Literary World* in reviewing the published addresses of a recent lecturer at Andover Theological Seminary, commends this teaching of his. "Goethe's doctrine of the whole, the beautiful, the true is preferable to the puritan notion which exalts goodness above anything else." Well, if goodness is not superior, if it be not supreme, then a thousand reprehensible things may be justly inferred. For instance, it is as well to admire a painting as it is to honor character. It is as well to be exhilarated by architecture as to be inspired by a great example.